

MILKE

AND

HONEY:

OR A

Miscellaneous Collation of
many Christian Experiences, Say-
ings, Sentences, and several places of
Scripture improved.

With a second part of
ORTHODOX PARADOXES.

The second Edition.

By RALPH VENNING.

Pfal. 149. 103.

*How sweet are thy words unto my taste! sweeter then
honey unto my mouth. Yea (Psal. 19. 10.) then the
dropping of honey-combs.*

LONDON,

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April 11. 1653.

TIs some amends that this age which hath produced so many Authors of Heterodox opinions, doth yet produce an Authour of Orthodox Paradoxes: which together with his Honey-Milk sentences, being no burden to the memory, because so short in words, and a rich treasure for the understanding, because so full of safe and soul-searching sense: I judge very usefull for the promoting both of truth and holinesse, and therefore very worthy also of the publick view.



JOSEPH CARYL.

96:675



To my deare and honoured
Father and Mother,
Francis and Joan Venning.

Dear and honoured parents,

 Hop: you will not think me unduti-
 full, that I have made this Dedic-
ation without asking you leave; I had
rather commit such, (*if it be, though I*
think it not) a crime, then to wave this op-
portunity, to let the world know, that I so-
lemnly think the best I can doe, to be lesse
then the least of that duty which is due unto
you. I am not forgetfull how much I owe
you for my being and mine education; and
the more, for that when you might have ex-
pected that I should have been a *Benjamin*, I
proved (though without sinning against
you,) a *Benoni* to you. 1. In that God
took me from you, so that *for a time* I was
not. 2. In suffering you to suffer; chiefly,
though not onely, for my sake. But *behold!*
God brought good out of that which lookt
like evil; he took me from you, but to keep
me safe, and that I might return to your
further joy. And though it have again plea-

The Epistle Dedicatory.

fed God (*for his glory I hope*) to separate us, yet through mercy we are not parted; for your parental loves continue to me, and my dutifull respects continue to you, as much as ever.

These, and other such like considerations, have engaged me to bethink my selfe how I might give some signal testimony of mine observance: beside this I have not at present any thing to offer, and therefore, *My dear Parents*, I beseech you to accept of this, as that which witnesseth me to be your dutifull Sonne. My prayers do, and shall daily attend on the Throne of grace, to sollicite and intreate in your behalfe, that the *God of Heaven* will crown you both with his blessings of goodnesse, and that by blessing you with all spirituall blessings in Christ Jesus, he would make you meet to be partakers of the inheritance of the Saints in light; that when the time of your departure hence shall come, you may depart in peace, as them that have seen the salvation of God.

My dear Parents, though I must put an end to this Epistle, yet I doubt not but I shall be alwaies found (according to this subscription,)

Your dutifull Sonne,
RALPH VENNING.

July.
1653.

The Epistle to the Reader.

Reader,

IF thou beest gracious, or if but courteous,
I have some hope that thy Candour will
put a favourable construction upon, and take
in good part this present undertaking: But
if thou beest nice, curious, delicate and cri-
tical, I cannot pretend to the least hope of
pleasing thee; for thou wilt (I fear) be fin-
ding fault, beside the faults which are to be
found. At an adventure (be what thou
wilt,) I offer my self to thy view; being not
at all studious of pleasing men, but as it may
consist with pleasing God: and for that I
would become any thing to any man, yea all
things to all men. May this little, poor
little mite, do good to any poor soul, which
is the marke I aim at; I care not what cen-
sures I undergo; for I do professe my self so
much a lover of the souls of men, that I shall
not thinke this labour, no nor my life mis-
spent, much lesse lost, though with what la-
bour and travaile soever laid out; or with
what paines soever laid down to do them
good. Yet that it may appear, how altoge-
ther unwilling I am to give any offence to
any; I will freely confesse, (1.) That as to
what

To the Reader.

what I have already printed, I am not so well conceited thereof, but that

Cum relego, scripsisse pudet, quia plurima cerno,

Me quoque, qui feci, iudice, digna lini:

I blush when I re-read, because I see,

Much writ, which doth deserve un-writ to be.

And I think I could without a boast promise to do some things better, were they to do again. Second thoughts and reviews may better the first, if not be better then the first. How many (as well as I) see, that emendata are emendanda, that that's mended needs mending, that that's bettered needs bettering; yea, the best sometimes not good enough to be called good.

And (2.) That on this ground I have not been over-forward to appear again on publique stage, lest my self, as well as others, should passe the same censure on this not many moneths hence; yet considering that it never could be said of any, but of only one Christ Jesus, That he did all things well; I can finde no fault in this man, this man hath done nothing amisse. And withall, that to my best knowledge there is nothing in that or this, contrary to sound doctrine, inconsistent with godlines; but that what is

misſe, reflects moſt upon my ſelf; I took courage, hoping that none will oppoſe the truth for my weakneſs ſake, but rather that all will excuſe my weakneſs for the truths ſake. I am very ſenſible that my thoughts are far ſhort of things, and that my words are far ſhort of my thoughts; and therefore I dare not be ſo peremptory as to ſay, Quod ſcripſi, ſcripſi, What I have written, I have written; but profeſſe my ſelf alwaies ready to alter any thing, that ſhall be made appeare to me to deſerve an alteration.

If my manner of ſpeaking thus (backward and forward, by way of inverſion, reciproca- tion, or what I ſhall call it) come under a cen- ſure; the warrant I have from the Scriptures, abounding both in the Hebrew & the Greek, and (more then) in the Engliſh in this kind; and the very frequent practice of learned & pious men, beſprinkling their writings with ſuch kind of Milk and Honey, (and out of whoſe breasts I have ſuckt ſome drops of this milk, and from whoſe combs ſome Virgin- honey hath diſtilled and dropt into this book;) I ſay, I hope theſe things will ſuffici- ently plead for my vindication in that re- ſpect. Beſide, though any manner of ſpeaking
be

be to me indifferent, so truth may be receiv'd
with welcome, and I could gladly wish that
men (like Bees (rare chymists) who consider
not the colour of the flower, or the ground it
grows in, but suck Honey out of all,) would
over-look all that which is mans, and look
after that onely which is Gods: Yet finding
that from men to men, grace cannot be com-
municated but by gifts, nor truth appeare but
in some artificiall form of words; and that
men sometimes like the same things (as they
do persons) better in one dresse then in ano-
ther; I thought my self bound to wrap up
truth so, as it might best insinuate it self, and
catch men by craft: according to what one of
the sweet singers of our Israel hath said to
this very purpose.

Ierb. Thou, whose sweet youth & early hopes inance
Thy rate and price, & mark thee for a treasure,
Hearken to a Verser, who may chance
Rhyme thee to good & make a bait of pleasure;
A Verse may finde him, who a Sermon flies,
And turn delight into a sacrifice.

Reader, I cannot leave thee without taking leave
of thee; and the farewell-wish, with which I salute
thee, is the welfare of thy soul: in relation where-
unto, much good may this little do thee. The honour I
am ambitious of, is to be the Lords, and for his sake
thy servant,

July, 1653.

RALPH VENNING.



MILK and HONEY,

OR,

A Miscellanious Collation of
many Christian Experiences, Say-
ings, Sentences, and severall places
of Scripture improved.

1. **T**Is good to acknowledge God
to be just, and 'tis just to ac-
knowledge God to be good
in all his wayes.

2. An heart without words, is bet-
ter then words without an heart in
the duty of Prayer.

3. A good conscience without a
good name, is better then a good
name without a good conscience.

4. Goodnesse without greatnesse, is
better then greatnesse without good-
nesse.

5. A gracious heart desires not only
B to

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to walke holily, but also to walke wholly with God.

6. 'Tis not the only profession of a Christian to make only a profession.

7. Men judge of our hearts by our words and works, but God judgeth of our words and workes by our hearts.

8. He that is prayer full before mercy is received, should be praisefull when he hath received mercy.

Oh let me free, and I will spend those dayes,

Which now I spend in begging, in thy praise.

9. Scarlet sinners may by grace be made milk-white Saints.

10. 'Tis lesse painful to suffer then to sin; for one may suffer without sin, but one cannot sin without suffering.

11. He that walks only by the light of nature, walks in darknesse.

—The Lampe of nature lends

But a false light, and lights to her own ends.

12. The vilest sinners once converted become the strictest Saints.

13. God

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3

13. God makes good all the good promises which he makes.

14. The price of mercy is to prize it.

15. 'Tis better being in hell with Christ, then in heaven with sin.

16. A Saint hates sin more, because 'tis an evil against God, then because 'tis an evill to himself.

17. *Self-love* makes a man lovely in his own, but loathsome in Gods eyes.

18. He that thinkes he was ever good, was never good.

19. A Saint cares to keep himself in Gods way, yet leaves the care of himself and his way to God.

20. One grain of grace is more worth then many pounds of gifts, or a gift of many pounds.

21. In creation God gave us to our selves, but in redemption he gave himself to us.

22. The self-wise are alwayes most ignorant of themselves.

23. Believers are all for Christ, and Christ is for all Believers.

24. Meanes without God can doe

Milke and Honey.

nothing, but God without means can doe any thing.

25. Grace makes a man more a man, and more then a man.

26. He hath all things who hath God, though he have nothing else; but he hath nothing who hath not God, though he have all things else.

27. No man is safe among his friends without God; but with God a man is safe though without his friends, and among his enemies.

28. God expects that Saints should do more for him then others, because he hath done more for them then others.

** Splend-
dum pec-
catum.*

29. Civility and morality without sanctity, is but * gilded infidelity.

30. *Tertullian* saith to young women if they were but cloathed with the silke of Piety, the satin of Sanctity, and the purple of Modesty, God himself would be a suiter to them.

31. He that made man without himself, will not save man without himself.

32. Indeavours without God cannot, God without indeavours will not save any man.

33. God is *lovely* in all his creatures, *more* lovely in his ordinances; but *most* of all lovely in Christ, who is altogether lovely.

34. We should use that for Gods glory, which God gives us to use for our good.

35. That which hath much of our affection when we have it, costs us much affliction, when we are without it.

36. Worldly troubles cannot overcome an heavenly peace.

37. Though it sad a Saint, that he is no better; yet it glads him that he is no worse.

38. He that deserves nothing should be content with any thing.

39. As what Saints have pleaseth not God, if offered without themselves; so what they have from God doth not please them, without himself

40. Sorrow for sin is to last as long as there is any sin to sorrow for.

41. The

*Hoc ali-
quid nihil.*

41. The worlds all is* nothing at all.

42. He that can repel the temptations of gain, gains by the temptations.

43. The body of the Lord was dead and buried, but not the Lord of the body.

44. God findes in every man a will to work upon, but he findes not (*but makes*) any man willing to be wrought upon.

45. They can never want much, who desire but a little; nor they ever have enough, whose desires are unbounded.

46. Good is not good, when and where better is expected.

47. There is a time when nothing, a time when something; but no time when all things are to be spoken.

48. In thanksgiving heart-strings, and tongue-strings should be tun'd to *unifones*.

*Altogether vani-
ry.

49. The best of men are but* men at best.

50. Men are not only Heathenish, but hellish also by nature.

51. Tis

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51. 'Tis better to have a * wife ^{* A n} without a portion, then a portion ^{Help.} without a wife.

52. They who marry where they like not, and love not, are like to love where they marry not.

53. Priviledges annexed to any duties or graces are made good by God when the graces are acted, and the duties perform'd by us, so that God is not behinde-hand with us in performance of promises, if we be not behind-hand with God in performance of duties.

54. Natural * defects are not the creatures fault, but the Creators pleasure; and therefore he that finds fault with them, finds fault with God. ^{* Crookedness want beauty &c,}

55. The best way to please all, or displease any with least danger, is to please him who is all in all.

56. Vertues confest by foes, and vices confest by friends, are commonly true.

57. A Christian is not unworthy to manage earthly things, but earthly things are unworthy to be managed by a Christian.

58. 'Tis

58. 'Tis a sad thing for a man to be taken out of the world by death, before he be taken out of the world by grace.

59. 'Tis a mercy to have a portion in the world, but to have the world for a portion is a misery.

60. A soul may have comfort without enjoying God, but it cannot enjoy God without having comfort.

61. 'Tis a mercy to have that taken from us, which takes us from God.

62. Patient waiting on God, and importunate calling upon God, are not inconsistent.

63. Free grace calls for full duty.

64. A man should not praise his works, but his work should praise him.

65. A Saint doth not so much do good works to live, as live to do good works.

66. Communion with God is more in conversation with God, then in contemplation of God.

67. Grace is glory begun, and glory is grace made perfect.

68. Let

68. Let Christians do their best and then let the world do their worst.

69. Nothing stands in mens light so much as their light doth, nothing keeps them more in folly then their wisdom doth, nothing makes them more unrighteous then their righteousness.

*For my too much of me
me much annoies,
And my selfs-plenty
my poor-self destroyes.*

70. A Christian gaires by all his losses.

71. A godly-unlearned man is better then an ungodly-learned man, and a better scholar,

72. The greatest Philosopher that ever was, is but an ignorant sot to the simplest Christian.

73. A man may know the history of Christ, and yet be ignorant of the mystery of Christ.

74. The improvement of mercies best shews what end we had in praying for them: He that seeks them for himself

himself, pleaseth himself with them; but he that seeks them for God, pleaseth God with them.

75. A man may love vertue, yet hate grace.

76. The prayerlesse man is a godlesse man.

77. That man can never dye an evil death (at least no kind of death can be evil to that man) who hath led good life.

78. We cannot expect too much from God, nor too little from the creature.

79. Afflictions are then a blessing to us, when we can blesse God for afflictions.

80. Many are pleased with the company of them who are good, that are not pleas'd with the good of the company.

81. A sound heart doth not only like and respect all Gods commandments, but respects them all alike, or shewes them all the like respect.

82. The soul is not so much where

it lives, as where it loves.

83. It's better to love God and not see him, then to see him and not to love him.

84. 'Tis better to have the work of Christ in our hearts, then the person of Christ in our houses.

85. He is the best Christian, (not who talkes most of God, but) who walkes most with God.

86. Sanctified sicknesse, crosses and losses are better then unsanctified health and gaine.

87. Changes of conditions are but exchanges of mercy to a gracious soul.

88. He is no man, who needs no mending.

89. He lives long, who lives well; for time mispent is not liv'd, but lost.

90. Our holinesse causeth not Gods love, but Gods love causeth our holinesse.

91. Pleasure is griefe, when God is displeased; but griefe is pleasure, when God is pleased.

92. Knowledge may be without
grace,

grace, but grace cannot be without knowledge.

93. Superstitious men do not fear God, but are afraid of God.

94. Learning can only adorne religion, but religion only can blesse learning: so that learning is more beholding to religion then religion is beholding to learning.

95. Saints had rather have lesse comfort and do more service, then have more comfort & do less service. They had rather be straitned in comfort then in duty.

96. That alone is worth the looking after, which will make one lovely in the eyes of God.

97. Every natural man is beside himself, *Luk. 15. 17.*

98. 'Tis good to professe, but practice is better, yea, of the two, practice without profession, is better then profession without practise.

99. He doth not enjoy much of God, who walks not much with God; nor doth, nor can he walk much with God

God, who doth not enjoy much of God.

100. Many men increase their vexation by vexing themselves, when, or because others have vexed them.

101. Wicked men may apply themselves to the promises, but godly men may apply the promises to themselves.

102. Obedience to God is no procurer of mercy, but 'tis a mercy; for God makes the soul do what he commands; but the soul doth not make God do what he promiseth.

103. We should take care *that* that which we finde fault with in others, should not by others be found to be our fault.

104. Duties done for God are no hindrance to duties to be done to God.

105. Delayes are not denials, and denials are not alwayes refusals of prayer. Sometimes Gods *no* is no negative, God may delay long, and deny often, yet grant at last.

106. Prayers not felt by us, are seldom heard by God.

107. Pro-

107. Providence is creation continued : or creation in a new edition.

108. 'Tis an hard thing to know much, and not know it too much.

109. 'Tis not mans goodnesse, but Gods goodnesse which makes a difference twixt man and man.

110. Certainly good will come of that which comes of good will.

111. The more gratuital or free mercies are, the more grateful and acceptable they should be to us, and we should be the more grateful and thankful for them to God.

112. Death came in by sin, and sin goeth out by death.

113. The Death of the body frees us from the body of Death.

114. That love of God which knows an end, never knew a beginning.

115. There's nothing lovely but what's in Christ, and there's nothing in Christ but what is lovely.

116. They who receive not Christ in the acceptable day of the Lord, will not be acceptable to God in the day of the Lord.

117.A

117. A Saint had rather have holiness without comfort, then comfort without holiness.

118. The blood of Saints is precious in the sight of Christ, and the blood of Christ is precious in the sight of the Saints.

119. A true Christian had rather that Christ should take away his sin and leave his sorrow, then take away his sorrow, and leave his sin.

120. If you would not have time passe too fast, use not too much pastime.

*We need no pastime
to consume that day,
Which without pastime
flies too swift away.*

121. 'Tis every mans duty to keep all the commandments of God; 'tis his sin, if he do not; but 'tis his misery he cannot.

122. God is as careful to chastise his peoples wantonness, as to supply his peoples wants.

123. Christian meetings are things meet for Christians.

124. It

124. It doth not besit religious men to be religious by fits.

125. The returnes of prayer call for the returne of praise.

126. Where faith and love go not together, they are both wanting; they are both dead if once divided.

127. The inward peace which Saints fee, is not in freedom from trouble, but in freenesse with God in the midst of trouble.

128. He that is alwayes angry with sin, shall never sin in his anger, or is alwayes angry without sin, though with sin.

129. He can never truly relish the sweetnesse of Gods mercy, who never tasted the bitterness of his own misery

130. True Religion takes most from the creature, and gives most to God.

131. Never prayer rightly made, was made and not heard, or heard and not granted.

132. Sin is its own punishment.

133. He that is borne to day, is not sure to live a day.

134. A proud man loves no man,
and no man loves a proud man.

134. When thy hand hath done a
good act, ask thine heart if it be well
done.

135. That deed is ill done, where-
in Gods is no sharer.

136. No evil action can be wel
done; but a good one may be ill done.

137. A fools heart is in his tongue,
but a wise mans tongue is in his heart.

138 'Tis as great a point of wis-
dome to hide ignorance, as to disco-
ver knowledge.

139. Though we should not serve
God for a reward, yet we shall have
a reward for our service.

140. They who are most full of
faith, have most experience of Gods
faithfulnesse.

241. Some can read the Word of
God, who doe not understand it; and
some doe understand it, who cannot
read it.

142. Its lesse danger and lesse a sin, to
commit the sin we delight in, then to
delight

delight in the sin we commit ; But 'tis best not to delight in; nor to commit sin.

143. He never was so good as he should be , that doth not strive to be better then he is.

144. The glory of the Sun findes a Resurrection , how much more then the sons of glory ?

145. They who have no grace in their life, will have no peace in their death.

146. Though God suffers his people not to sin in revenging their adversaries, yet he suffers not their adversaries to sin unrevenged.

147. 'Tis not against reason to be passionate, if one be not passionate against reason.

148. The things of this life have not the promise of godlinesse; but godlinesse hath the promise of the things of this life.

149. Every one that liveth, or hath life, hath not the Son ; but every one that hath the Son , liveth , and hath life.

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150. Riches, honours and pleasures cannot give one Christ; but Christ can give one riches, honours and pleasures.

151. All the things we are able to desire, are not so desirable as is Jesus, sweet Jesus, dear lovely loving Jesus.

152. A Saint is not only willing (as the carnal man is) that Christ should bear his yoke; but is also willing (which the carnal man is not) to bear Christs yoke.

153. He that contemnes a small fault, commits a great one.

154. What the heart doth not, is as not done in Religion.

155. A Christian should be neither a dead sea, nor a raging sea.

156. He that is little in his own eyes, will not be troubled to be little in the eyes of others.

157. What we are afraid to do before men, we should be afraid to think before God.

158. As there is a vanity lies hid in the best worldly good: so there is a blessing

bleffing lies hid in the worſt of worldly evils.

159. Chriſt certainly ſpeaks to men in that Miniſtery, which ſpeaketh men into Chriſt.

160. Many uſe the Ordinances of God, who make no uſe of them; 'tis indeed good to uſe them, but the gain and ſweetneſſe, is in making good uſe of them.

161. Natural men are earthly in the uſe of heavenly things; but ſpiritual men are heavenly in the uſe of earthly things.

162. The Law of nature is contained in the Goſpel; but the Goſpel is not contained in the Law of nature.

163. Natural men think God beholding to them for their ſervice; but ſpiritual men look on themſelves as beholding to God, that they may, but eſpecially that they can ſerve him.

164. Not only the frame of a natural heart, but alſo what the natural heart frameth, is evil continually.

165. A thankful heart for all Gods bleſſings.

blessings, is the greatest of all blessings.

166. We should grieve for our sins; and rejoyce for our grief.

167 The depths of mans misery are not so deep as the depth of Gods mercy.

168. The soul will flye from the body; but the conscience wil not flie from the soul; nor sin or grace from the conscience at the day of death.

169. No man can either like all, or be liked of all.

170. There wil be no end of desiring, till we desire that which bath no end.

171. Earthly things are such as the worst of men may have, and the best of men may be without : yet he that hath them not, may be happy without them; and he that hath them, may be miserable with them.

172. Saints desire so to meet with God, as that they may part no more; and so to part with sin, as that they may meet no more.

173 We are so farre Christians, as
we

we can rule our selves according to the rule of God ; the rest is but forme and speculation.

174. It is for none but him who is all, and the fulnesse which filleth all in all, to give to all abundantly.

175. He is happy that findes a true friend in extremity ; but he is happier that knowes no extremity wherein to try his friend.

176. Death hath nothing terrible in it, but what our life hath made so.

177. Vertue and vice are both Prophets : the first of certain good, the second of paine or else of penitence.

178. It's better to carry our selves so, that God may smile and the world frown upon us ; then to carry our selves so, as that the world should smile and God frown upon us.

179. The sins of teachers are the teachers of sins.

180. As he that offendeth in one Commandment, is guilty as offending in all ; so he that is offended with one Commandment, is guilty as offended with all.

181. In the worship of God, while the body is upon the knees, the soul ought to be upon the wing.

182. The tongue blessing God without the heart, is but a tinkling cymbal: the heart blessing God without the tongue, is sweet, but still musick; both in consort make their harmony, which fills and delights heaven and earth.

183. God doth not only pleasure the creature, but pleaseth himself, when he sheweth mercy.

184. The industrious man hath no leisure to sin: the idle man hath no leisure to avoid sin.

185. It's one thing to sin, another thing to be overtaken with sin, another to be overcome by sin.

186. A Saint fears God, but is not afraid of God.

187. A Saint doth not only look for heaven from Christ, but also looks for Christ from heaven.

188. God without heaven will give a Saint better content, then heaven without God.

And

And what is Heaven, great God, compared to thee?

Without thy presence Heaven is no Heaven to me.

— *Nor would I be possesse of Heaven, Heaven unpossesse of thee.*

189. He that layes out for God, layes up for himself.

190. Experience makes expertnes.

191. Men are then least in their own eyes, when God is most in their eyes.

192. Gods faithfulnessie doth more for us, then our faith.

193. A Saint would not give that which he gaines by his sins, for all the world; and yet he would not commit one sin for all the gaine of the world.

194 One may be an honest man, (*as they say*) and pay every man his due, &c. and yet not be a Christian; but one cannot be a Christian, and not be an honest man, and pay every man his due, &c.

195. A sound heart may fear God, but an unsound heart is afraid of God.

196. 'Tis better and better service

to serve God as 'tis duty, then as 'tis priviledge; for the first is to serve him, the second is to serve our selves.

197. Seeing God will turne grace into our glory hereafter, we should turne grace into his glory here.

198. Christ denied himself for us, and therefore we should deny our selves for him.

199. A Saint hath sometime enough in this life, to say, 'Tis good to be here; but never enough to say, 'Tis best to be here.

200. 'Tis the Lord that keepeth us from evil, and evil from us.

201. All the good the Christian doth, is all but his duty; but all the good he doth, is not all his duty.

202. 'Tis more worth then all the mines in the world, to be able to say that Christ is mine.

203. 'Tis good hearing any to speak of Christ, but 'tis better to hear Christ speak: For the Revelations of Christ in us, are better then the relations or reports that are made of Christ unto us,

204. A Prophet may teach us, but only God can teach us to profit.

205. When a Saint dies, he leaves all his bad behind, and carrieth all his good with him; but when a sinner dieth, he leaves all his good, & carrieth all his bad: The one goeth from evil to good, the other from good to evil.

206. In prayer a Christian must not *tell* God what he *shall* give, but *aske* God what he *will* give.

207. We many times speak of spirituall things, but are not spirituall in speaking of them.

208. Christ within us is our hope of glory, and the glory of our hope, or the hoped-for glory.

209. Every man of himselfe is not only unprofitable, but also unable to profit.

210. There are many things much in use, which are not of much use.

211. He that knowes not how to be angry, knows not how to love; and he that knows not how to reprove with love, knows not how to be angry.

212. God is good to us, when hee sends us evil, because he sends the evil for our good.

213. Some men speak when they should be silent, and some are silent when they should speak; but such silence had better be spoken, and such speech had better be silent.

214. It speaks the greatness of ones sorrow, when one cannot speak for sorrow.

215. When there's no doctrine in the life, there's but little life in the doctrine.

216. 'Tis better that a mans own works, then that another mans words should praise him.

217. A Christian should seem to be as he is, and be as he seems to be.

218. Omission of good is a commission of evil.

219. A little wrong done to another is a great wrong done to our selves.

220. Appearance in good is too little, in evil 'tis too much.

221. 'Tis a sad thing when that
which

which comes from God to us, shall carry us from God to sin.

222. 'Tis the misery of the poor to be neglected of men : 'tis the misery of the rich to neglect God.

223. He that overvalues himself, is usually overvalued by others.

224. He that's fittest to die, is fittest to live : and he that's fittest to live, is fittest to die.

225. True Religion subordinates the will of man to the will of God ; then surely that must be false which subordinates the will of God to the will of man.

226. 'Tis not the best part of a Christians excellency that he is of excellent parts.

227. Few rich men are godly, but all godly men are rich.

228. Seeing God loved us when we were not like him, we should strive to be like him, because he hath loved us.

229. Though faith be above reason yet there is a reason to be given of our faith : for he is not wise, that believes he

he knowes not what nor why.

230. The Gospel discovers a just God to be a friend to unjust man, without being unjust either to himself or man.

231. None should despaire, because God can help them; and none should presume, because God can cross them.

232. Choler is the pride of the body, and pride is the choler of the soul.

233. We should be so content with every condition, as to think the present best; yet many times 'tis best to think it so but for the present.

234. Private sins are often punished with a publike shame.

235. Self-interest carried on by policy, puts many civil men into civil (or rather uncivil) warre.

236. They are unsound men, who cannot endure sound preaching.

237. Ministers should not preach sounding words, so much as sound words, lest sound preaching should be turned into a sound of preaching.

238. Fit words are better then fine; for fit words are alwayes fine; but
fine

fine words are not alwaies fit.

239. They for whom, and to whom God appeares much, should appeare much for God.

240. Christ is the Christians patron, and the Christians pattern.

241. 'Tis better to want opportunities for our hearts to improve, then to want an heart to improve our opportunities.

242. The great end of disputations should be either to convince others, or to be convinced by others of the truth.

243. It's better to receive discouragement from the world, and encouragement from God, then to receive encouragement from the world and discouragement from God in any business.

244. 'Tis good to see God in all things, and all things in God.

245. Men may differ in Religion, and yet be of the same Religion; for every difference in Religion, is not a differing Religion.

246. When

246. When others are passionate towards Saints, Saints should be compassionate towards them.

247. If God be good to them that seek him, what is he then to them that finde him? oh how good!

248. A Christian should watch unto prayer, because of his adversary the devil, who watcheth him when and wheresoever he prayes.

249. That sorrow for sin which keeps us from believing in, and from rejoycing in Christ, is sinful sorrow.

250. A Saint should so deny himself as to be nothing at all, that Christ might be all in all.

251. Though evill be not good, yet it's good that there be evil.

252. *Judas*, *Herod* and *Pontius Pilat* fulfilled Gods will in betraying and crucifying Christ, and so sinned not; but they did it not to fulfil Gods will, but their own, and that was their sin.

253. They that are full of mercy should be merciful.

254. The fear of the faithful should be a fearfull fear.

255. They

255. They that reveale Christ, should conceale themselves.

256. Before conversion men are willingly willing to sin; but after conversion men are willingly unwilling, and unwillingly willing to sin.

257. A Christian should so behave himself, as not to be a shame to, nor ashamed of the Gospel.

258. They who live most in sin, and in most sin, are most dead in sin.

259. There may be grace, where there is no assurance; but there can be no assurance where there is no grace.

260. The motions of grace are abundantly more excellent then the notions of grace.

261. Affliction seldom comes without being a temptation; but temptation never comes without being an affliction to the Saints.

262. This makes all things sweet to a Saint, that they favour of a Saviour.

263. We may and should goe from men to follow truth; but we may not goe from truth to follow men.

264. It's

264. It's a less fault in friendship to doe a thing without a friends knowledge, then against his will.

265. We are not to make our experiences the rule of Scripture, but the Scripture the rule of our experience.

266. 'Tis a miserable folly to be wise in wickednesse.

267. Christ was made like to us, that he might be tempted ; and we are tempted, that we might be made like to him.

268. Christ who did our work for us without us, will also work his work for us within us.

269. That can never be a grace to the body , which is a disgrace to the soul.

270. The enjoyment of God is the joy of our life, and the life of our joy; whatever our fare be, that alone is our chear ; how well soever we fare, that alone is our welfare.

271. There's nothing so sweetly pleasing and pleasantly sweet to a gracious heart, as to please God.

D

272. The

272. The Devil doth not, nay the Devil cannot hate a Saint so much as God loves him.

273. We should not walk by what hath been done, or by what is done; but by what ought to be done.

274. He doth not faithfully love, who loves not faithfulness.

275. One saith of *Bernard*, that the lesse his fame blazed, the more his devotion burned; & that the cutting off of his top made him take deep root; and that he so neglected the world, that he did even spit out the preferment, which did drop into his mouth.

276. He that intendeth what he doth, is most like to doe what he intendeth.

277. It usually falls out, that they who seek others destruction, find their own.

278. They that think (as all hypocrites doe) to deceive God, will finde that they deceive themselves.

279. Lesse then one of these two desires granted, either that he may be
with

with God in Heaven, or that God will be with him on earth, will not satisfie a gracious heart.

280. Compleat speech is no complements, if men speak as they intend, and intend as they speak.

281. 'Tis best for sinners to come over to God: for they cannot overcome God; are we stronger then he?

282. There are promises of grace, & there are promises to grace; the promises of grace are made good by working the grace of the promise in the soul; but the promises to grace are not made good, till the grace (to which the promise is made) be acted by the soul.

283. The time is coming when ungodlineffe shall be as much *prosecuted* by justice, as in times past godlineffe hath been *persecuted* by injustice.

284. They who are most with God in secret, know most of Gods secrets.

285. The Prophecies concerning Christs Kingdome will not be compleatly fulfilled, till Christs King-

Milke and Honey.

dome be fully compleated.

286. If sinners cast not away their sins for Gods sake; God will cast them away for their sins sake.

287. It many times falls out, that that hand is farthest off from helping, that is nearest at hand to help the helpless.

288. Though God hath promis'd to give them that aske; yet many aske and misse, because they aske amisse.

289. 'Tis the love, not the lack of money, that makes men churles.

290. He that learnes of Christ, unlearnes to sin.

Dedocebit nos istos mores.

*Qui Christum discit, peccatum de-
discit.*

291. 'Tis not the work faith, nor the work of faith; but a working faith, or rather he who workes faith by which we are justified.

292. Wicked men are dead while they live, but godly men live when they are dead.

293. God is good, and doth good

continually to them who are evil, and doe evil continually.

How
should
this lead
to repen-
tance.

294. All the duty of men, the duty of all men is comprised in this : *Feare God and keep his commandments, for this is the whole of man* ; this is a mans all, the rest being but vanity and vexation of spirit.

295. 'Tis not excellency in any man to be ignorant of his excellency ; but this is a mans excellency, that though hee know himselfe so, yet hee is not proud of it.

296. 'Tis more to say I will not go, and yet to goe, then to say, I goe, Sir, and yet not to go: *but say and do, is best of all.*

297. Many men appeare righteous who are not righteous as they appear.

298. 'Tis not sin to shew ones righteousness, but 'tis sin indeed to be righteous only in shew.

299. To deserve honour and not to have it, is better then to have honour without deserving it.

300. That mans heart can be but
feldom

seldome pure, whose tongue is often impure; for out of the abundance of the heart, the mouth speaketh.

301. To be very great and very good, is a very great good.

302. Men we try before we trust, but God we may trust before we try.

303. Sins may be turned into good to us in the event, not in the nature; good when done, not good to be done. 'Tis not good to be unclean, yet a cleane thing may come out of an unclean.

304. Concerning silence and speech he said well, *Who said*, Not that which is much is well, but that which is well is much.

305. If God gaine a little glory by us, we shall gaine much by him.

306. There is nothing more fruitfull of evil, and fruitlesse of good; then idlenesse.

307. Some men there are who repent of their sins, but forsake them not; others who forsake their sins, but repent not of them; others (who alone
are

are true penitents)repent of them,and forsake them too.

308. 'Tis better to have knowledge formed in one, then to have a forme of knowledge.

309. Knowledge helps much to practice, and practice helps much to knowledge; for if any man doe my Will, he shall know the Doctrine whether it be of God.

310. They that glory in their shame here, will be ashamed of their glory hereafter.

311. 'Tis more a mercy to praise God for the mercies we have, then to have mercies to praise God for.

312. If that servant were condemned that gave God his own, what will become of them that robs God of his own?

313. If God watch not over us, and over our watchings, our watching will be in vaine.

314. The tie of the Covenant is sure; for Christ is the surety of the Covenant.

315. It

315. It is more to a mans honour that it should be ask't, why is he not? then, why is he honoured?

316. The Saints shall not be tempted above what they are able, at least not above that which God will enable them to bear.

317. Nothing engageth a Saint to love God so much *as this*, that God lves him so much.

318. To practise the Sermon we heare, is the best way of repeating it.

319. Saints gaine by their losse, and get good by their sin; no thank to the sin which is against God, but to the God against whom the sin is.

320. Every man brought sin enough with him into the world to repent of all his dayes, though he should never actually sin; and sins enough actually every day to sorrow for, though he had brought none with him into the world.

321. That which many think their lost time, a Christian often findes his best time, and that's his thinking time.

322. It

322. It is a good proof that a man is good, when he labours to approve himself good to God and to men; and yet approves of himself more according to Gods approbation then mans approbation of him.

323. As without faith 'tis impossible for works to please God: so 'tis impossible for faith without works to please God.

324. The works which many men do, do honour God, when yet the men that doe the workes, may dishonour God.

325. We should admire nothing for, or in it self; but admire all things in God, and God in all things.

326. The Saints fare the better, yea are farre the better for one anothers prayers.

327. All the gifts and graces which God layes in our soules, should not be laid up as in a napkin; but laid out for Gods glory, and others good.

328. It seemes to many that there
are

are contradictions in the Scripture; but they are not, *but* so many seeming contradictions.

329. We can never serve such another Master as God is; for he doth not only give us meat, drink and wages, but doth our work for us too.

330. Men should rather do things worthy to be written, then write things worthy to be done, though both are worth the doing.

331. Wicked men have but a right to use the creatures; but godly men have a right use of the creatures.

332. The Word of God is not only a pure, but purifying; not only a clean, but a cleansing Word.

333. It is a lesse sin and lesse dangerous to offend Christ, then to be offended with Christ, though both be dangerous; for he that sins against him, wrongs his own soul.

334. Many men please themselves in the duties they have done, though in doing of them they have not pleased God. But

335. We

335. We should not take content in any duty, wherein we do not give God content.

336. Many men take much mercy from God, who are but little taken with the mercies of God, and less with the God of mercies.

337. God doth not only give pardon to them that believe, but he also gives faith to believe pardon.

338. Stones cannot make themselves the children of *Abraham*, but God can make stones the children of *Abraham*.

339. In this life the glory of heaven is but revealed to us; but in the life to come it shall be revealed in us.

340. We ran from God by sin to death, and have no other way of returning to him, but by dying to sin.

341. It's to be feared that they who love wicked men, doe not hate the wickednesse of men. Or

342. That they who love the company of the wicked, doe not hate the wickednesse of the company.

343. Wic-

343. Wicked men have what they enjoy, but from the providence; but good men have what they enjoy from the promise of God.

344. Sinne will prove that sinners downefal, who falls not down to confesse his sinne, and to give glory to God.

345. God is more pleased with a soul when out of its finnes and in Christ; then he was displeased with it when it was out of Christ and in its sins.

346. 'Tis not mans lovelinesse, but Gods lovingnesse, that engageth God to love and save him.

347. Saints strive to be holy as God is holy, though they know that they cannot be *as holy* as God is holy.

348. All the things in the world are not good enough to be a *love-token* from God unto a Saint.

349. Grace outworkes and workes out the sin which is in Saints.

350. 'Tis better to be preserved
in

in the brine of adversity, then to rot
in the honey of prosperity.

351. A Saint had rather live at
Gods determination, then at his own
choice; his prayer is, Lord, chuse mine
heritage for me.

352. A Saint should welcome God
as well when he comes to take, as
when he comes to give.

*Laugh we to lick the sweet ;
and shall we lowre,
If God be pleas'd to send
a little sowre ?*

353. Good meaning and innocen-
cy are carelesse, and seldome fore-
think what answers to make to their
accusers; whence Christ said, take no
thought what or how you shall speak.

354. In Christ's time professed
Publicans did turne Christians; but
in our time professing Christians turn
Publicans.

355. They who seek to please men
in what they do, and seek the praise
of men in what they do, are hypocrits
Matth. 6. 2, 5.

356. God

356. God doth not only give remission of sin to them that repent, but he also giveth them repentance for remission of sins, and gives them to repent of the sins remitted.

357. It's to be feared that they who care not how rich they be, or how much riches they get; doe not much care how they be rich, nor how they get their riches, 2 Tim. 6. 9. 10.

358. Reproofes should not be with passion, but compassion; not with jeering, but grieving; saith Paul, I tell you these things (*not laughing, but*) weeping.

359. He that reproves anothers fault, and approves his own, is an hypocrite.

360. Believing in Christ should not exclude sorrow for sin, nor sorrow for sin exclude believing in Christ.

361. When we take comfort in creatures without God, he taketh away the creature, or the comfort of it.

362. Carnal joyes breed sorrowes, but spiritual sorrowes breed joyes.

363. The glory of all our hereafter glory, will be an onenesse of commu-

nion with the Father, Son, and Spirit, Angels and one another in God, who is *one* in all, and *all* in one.

364. Most men have a good opinion of their own opinion, though the opinion be not good.

365. While the Saints are on earth, Christ is preparing Heaven for them, and them for Heaven.

366. Every man should have a calling to follow, and should follow his calling.

367. The Lords portion is his people, and the Lord is his peoples portion.

368. Wisdome is good with an inheritance; *yea*, better without an inheritance, then an inheritance without wisdome.

369. When a Saint comes to die, his greatest grieve is, that he hath done no more for God; and his greatest joy is, that God hath done so much for him.

370. In the Covenant of workes God did first accept of the work, and then of the person; but in the Covenant

nant of grace God doth first accept the person, and then the work, *as some understand and speak.*

371. As in wicked laughter the heart is sad ; so in holy mourning the heart is glad.

372. The sin of man fill'd the creature with vanity, and the vanity of the creature fills man with vexation of spirit.

373. God doth not onely deliver truth unto his people, but he also delivers his people unto truth.

374. 'Tis obedience to disobey parents, when we cannot obey them without disobeying God.

375. God loves his people when he strikes them, as well as when he stroakes them.

376. Man was not made for the Sabbath, but the Sabbath was made for man.

377. Though believers are not to work for righteousness, yet they are to work righteousness.

378. It is very likely that they who
enrich

enrich themselves with other mens riches, will be ruined by their riches; For other mens goods will never be good to other men.

379. Every man in Christ is not *A Man* in Christ.

380. There are many poor in this world, rich in faith; and many rich in this world, poor in faith.

381. Jesus Christ is not the Son of God, because he is the Messiah; *but* is the Messiah, because he is the Son of God.

382. We are not justified by believing in Christ, but by Christ believed in; as a man is not healed by the applying of a plaster, but by the plaster appli'd: Faith is not our righteousness: *for* our righteousness is by faith.

383. We work not our selves into Christ, but Christ works us into himself.

384. They who make a prey of them that are Christs, shall themselves become a prey unto Christ.

385. Christ by drawing neare unto
E the

the Saints, drawes them neerer unto himself.

386. There are many humbled ones, which are not humble ones.

387. Though the Saints live in the flesh, yet they are not flesh, nor are they in the flesh; for that which is born (*as the Saint is*) of the Spirit, is Spirit, and walketh in the Spirit.

388. The world is angry with the Saints, that they are no worse; and the Saints are angry *with them and themselves*, that they are no better.

389. *If thou doe ill, the joy fades, not the paines :*

If well, the paine doth fade, the joy remaines.

390. Prayer is like *Jonathan's bowe*, which sent out the arrowes; but faith is like *Jonathan's boy*, which fetcheth back the arrowes.

391. Saints have not such often occasion to complaine, that what they have done is ill, as that what they have done is ill done.

392. Saints should please God in all they

they do, and be pleas'd with God in all he doth.

393. To be sick of love for God, is soul-saving health; *but* to be sick of love for creatures, doth often destroy the health both of body and soul.

394. The world seeth not a Saint, though they look him in the face; *for* the Saint is the hidden man of the heart, or the man in the spirit.

395. Christians should not weare beauty-spots (*seeing beauty-spots are the spots of beauty*) for their beauty is to be without spots.

396. Grace is the best wear; for it weares not out in wearing, all other things perish in the using.

397. A childe of light may for a time walk in darknesse; and for a time a childe of darknesse may walk in light.

398. Some men are busie about trifles, and trifle about that which should be their businesse.

399. Successe is the blessing of God on a good cause, & his curse on a bad.

400. A godly man is as willing that

the Kingdome of God should come into him, as he is to go into the Kingdome of God.

401. The wicked in the fulnesse of their sufficiency are in straits, *Job* 20. 22. but the godly in the fulnesse of their straits have a sufficiency, *1 Tim.* 6.6,7,8.

402. Precepts without examples binde more then examples without precepts; though *fortius exempla movent quàm præcepta.*

403. When the heart is upright with God, he accounts all as well done as if all were well done; yea, he looks on that as done which was never done.

404. That which is confusion to us, is no confusion to God: for he hath the ordering of, and an order in all confusion.

405. If God do not take off temptations from his people: yet he will so keep them, as that temptations shall not take them off from him.

406. The God of all grace, and all the

the grace of God is engaged to keep the Saints to eternal life.

407. We may well wait for the Lords grace, seeing the Lord waits to be gracious.

408. Though our faithfulness to God doth often faile, yet Gods faithfulness to us doth never faile.

409. The joy of the holy Ghost is such, as that there is both want in words, & want of words to expresse it; for 'tis joy unspeakable and full of glory.

410. Natural men will not do all they can: spiritual men cannot do all they will.

411. There are many convictions without conversion, but there's no conversion without convictions.

412. Some mens judgements reside more in their wills, then their wills do in their judgement.

413. The Saints have more comfort from Gods love to them, then they have from their love to God.

414. Many men do but seek themselves

selves in seeking God, and serve him that they may serve themselves of him.

415. That friendship will not endure to the end, which is begun for an end.

416. He that when he should not spends too much, shal when he would not, have too little to spend.

417. We may sometimes know that by others, which we would never care to utter; but we should ever take care how (if ever) we utter that which we do not know.

418. High fortunes are the way to high mindes, and high mindes are the high-way to great misfortunes: for pride goeth before; *but not farre before a fall.*

419. 'Tis to be feared, that they who leave the Saints of God, will not cleave to the God of Saints.

420. 'Tis one thing to be wanting in grace, 'tis another thing to want grace.

421. A Christian may usually (or
often)

often) say, that all is not ill in his evil actions, nor all good in his good actions.

422. Rich men need poor mens labours, as much as poor men need rich mens money.

423. The most perfect knowledge that we have of God, is that we cannot or do not know him perfectly.

424. Usually covetous men need money least, yet most affect it; and Prodigals who need it most, do least regard it.

425. If we cannot raise our estates to our minde, we should stoop our mindes to our estates.

426. Passion makes them fools, which (*otherwise*) are not so; and shewes them to be fooles, which are so.

427. Many men think themselves wise; yea wiser then others, who indeed are otherwise: for the most self-wise, are the veriest fooles.

428. That man hath no good will, that wills no good.

429. While we are paying God our debts,

debts; we make our selves the more his debtors; *Lord, let me be thus in debt.* The more we pay him, the more we owe him, seeing we give nothing to him, but what he gives first to us.

430. If we are unprofitable servants when we have done our duties; how unprofitable are we; when we do not do our duties?

431. Men that resolve to make gain their godlinesse, will never gain godlinesse; unless they *reso've-counter*, to make godlinesse their gaine.

432. Reason it self will dictate so much, that the mysteries of Religion should be above reason: For could a man by reason comprehend God and his wayes, (*which are unsearchable*,) he might think it reason and no robbery, to think himself as much a God as God himself.

433. A Saint will hazard his credit to save his conscience, rather then hazard his conscience to save his credit.

434. God rested not till he had made
man

man like himself, and man should not rest till he be made like God, or partaker of the divine nature.

435. God loves his people even in their sinful estate, though not with a love of well-liking in them, yet with a love of well-willing to them.

436. We are not elected, because we are holy : but (for) we are elected that we may be holy.

437. That man hath a very ill nature, who would have others be good to him, but he himself cares not to be good to others.

438. That man is lesse troubled, who hath nothing to lose, then he who hath lost what he had, though they both have nothing.

339. This is the misery of great ones, that their greatnesse will not let them see how little, how nothing both they and their greatnesse are.

440. It fares well with Christians, when Satan comes and findes nothing in them; but (*alas!*) it fares ill with Christians, when he comes and findes them in nothing.

441. We

441. We call fools naturals; but we may (and more truly) call natural men fooles.

442. A Christian need to walk circumspectly, lest he give them that are *without* an occasion to offend, or them that are *within* an occasion of offence.

443. Many complaine of their suffering without a cause, wherein they should rather rejoyce; for 'tis better to suffer without a cause, then that there should be a cause for our suffering.

444. God promisseth forgivenesse of sins to all that repent; but God doth not promise repentance to all, or to any that sin.

445. Grace worketh strongly, and therefore God is said to draw, and it worketh sweetly too, and therefore man is said to come.

446. Mens lusts are their gods on earth, but they will be their devils in hell.

447. He is not so much a foole, who hath no wit to use, as he that doth not use the wit he hath; or as he that abuses
feth

seth it, by playing the fool in wit.

448. Such men have no mercy upon their own souls, who will not receive Gods mercy in their souls.

449. He that loves the world much can love God but little.

450. Some men set their hearts on that, on which God would that they set onely their feet, *viz.* the earth.

451. When our affections and conversations are in heaven, wee enjoy heaven upon earth.

452. We have (*alas!*) but too often, we have our hearts to seek, when we come to seek God, whom we should seek and serve with all our hearts.

453. Nothing disgraceth a man so much as sin, and nothing honours a man so much as grace.

454. Some men, when they have prayed against sin, go and sin against prayer.

455. A godly man doth not onely mourne in secreet for his publike sins, but he also mournes in publike for his secret sins.

457. God

456. God warnes his people before he strikes them, and warnes them that be may not strike them.

457. 'Tis better to think evil of ones estate when 'tis good, then to think it good when 'tis evil. The first losse is but temporal, the second eternal.

458. A Christian should not onely be perfecting holinesse, but he should also be perfect in holinesse, 1 Pet. 1. 15, 16.

459. When God seemes to wink at, even then he seeth his peoples wants; and when he seemes to be carelesse, *he is then* careful of his peoples wel-fare.

460. The sweetnesse of divine things, is not in the hearing, or praying for, or talking of; but in the having and enjoyment of them.

461. A gracious soul so longs to be with Christ, that he thinks it long ere he be dissolved, that he may goe to his long (*and long'd for*) home.

462. That which makes God appear so glorious in our eyes, is his so gracious appearing, or appearing so gracious to our souls.

463. 'Tis

463. 'Tis not the Word that man speakes, nor the man that speakes the Word, which can convert a soul.

464. The Scriptures shew us what God hath done for man, and what man is to doe for God.

465. All other (*which of a truth are false*) Religions, teach salvation by the work of man towards God; but our (*which indeed, and which onely is the true*) Religion, teacheth salvation as a work of God toward man, & in man.

466. As we must not attribute to God the ill that proceeds from man, so we must not attribute to man the good which proceeds from God.

467. Before conversion sin hath dominion over us; but after conversion we have dominion over sin, and we lead that into captivity, which did before lead us captive.

468. There are but few men among men.

469. When we have done our duty, we are but unprofitable servants; for our best is so bad, and our all so little,
that

that it is but little more then nothing at all.

470. 'Tis the height of wickedness to doe ill, and think it well done.

471. Jesus Christ lost his own life, that he might save the life of his own.

472. They that deny not themselves and their own ends for Christ, wil deny Christ for their own ends: and will (*woe unto them!*) themselves be denied by Christ in the end.

473. We may see the glory of God, but we cannot see the God of glory.

474. We cannot be said to glorifie God, though we do the things that glorifie him, unlesse we do the things to glorifie him.

475. God is light, and in him is no darknesse at all; and we are darknesse, and in us is no light at all; for our light is darknesse.

476. Some are professors of profanenesse, other are profane professors.

477. He is not learned in Religion who knows all the matters, *that*; but he who knowes them in the manner,

how

how they ought to be known.

478. 'Tis not the profession, but the possession of Christ, which is our hope of glory, *Col. 1.27.*

479. 'Tis one thing to know Christ by a Relation made of him unto us, another thing to know Christ by a Revelation made of him within us, *Gal. 1.15.16.*

480. While we onely hear of Christ and his excellency by the hearing of the ear, we are apt to say, The one half of what is told us, is not true; but when we see him with the seeing of the eye, we then say and truly, The one half of that which is true, was not told us.

481. Though it grieve a poor soul that Christ was pierced by him, yet it relieves a poor soul, that Christ was pierced for him.

482. Christians are not onely like God, but they are also lik'd of God, and Christians do not onely like God, but they study also how to be like God.

483. Our

483. Our sin delivered Christ to death, and Christs death delivers us from our sin.

484. A Saint hath the Law of God in his heart, and hath his heart in the Law of God:

485. He that humbleth himself, shall be exalted; but he that exalteth himself, shall be humbled.

486. Meats were not forbidden, because they were unclean; but were unclean, because they were forbidden.

487. The offerings did not, nor do sanctifie the Altar; but the Altar did and doth sanctifie the offerings.

488. Election doth not depend upon faith, but faith depends upon Election; nor justification upon works, but works upon justification.

489. Though it be a Christians sorrow that he hath sin to bewaile; yet 'tis his joy that he hath an heart to bewaile his sin.

490. They who scorne others, are usually scorned by others.

491. Rash men are *commonly* harsh men.

492. Christs

492. Christs voice is sweet to the Saints, and their voyce is sweet to Christ.

493. True love is not onely pleas'd with the beloved, but seeks also how to please the beloved.

494. A Saint will part with any thing, yea with all things for Christ; but will not part with Christ for any thing, no not for all things.

495. 'Tis great mercy to be one of Christs, though but one of his little ones.

496. Christ did die, not onely to give life to them that repent, but also to give them repentance unto life: not onely to give salvation to them that believe, but also to give them to believe unto salvation.

497. God doth not shew mercy to his creatures, because they please him, but because mercy pleaseth him; the pleasuring of them, is the pleasing of himself.

498. Man is to work out his salvation with fear and trembling; for God
F work-

worketh in him both to will and to doe; which implies, (1.) That man without God, neither can, nor will save himself; and (2.) that God without man doth not save any man.

499. We are so far from being able to pay the utmost farthing, that the utmost we are able to pay, amounts not to a farthing.

500. Its appointed for all men once to die, and to some men its appointed to die *but once*; the rest shall have their share in a second death, wherein they shall finde no rest.

501. Among them that are called the *Laity*, you may finde children of light, and among them that are called the *Clergie*, you may finde many children of darknesse.

502. In all orders of men, the greatest part are out of order.

503. The Apostles did preach to, and not lord it over the Lords inheritance; but since their daies, *and in ours*, many lord it over, & few preach to the Lords inheritance.

504. What


504. What gain will it be to men to save themselves here, and to lose themselves for ever? to live and reigne like gods on earth, and not to live and reigne with God in Heaven?

505. When Magistrates hearts are not towards the people, the peoples hearts will not be towards the Magistrates.

506. Some men will be finding faults when and where ther's no fault to be found. *Quæritur nodum in scirpo.*

507. Inveighing men are most commonly envying men; or men that inveigh much, are men of much envy.

508. It cannot be expected that they will be careful of others good, who are carelesse of their own good.

509. They will buy the world at too dear a rate, that pay but one sin for it. 

510. They can but badly make God known, who know not God: or they teach Christ, who have not learned Christ.

511. The Gospel of peace is a great blessing

bleſſing, but the peace of the Goſpel is a greater bleſſing.

512. 'Tis better to be at wars with men, and at peace with God, then to be at peace with men, and at wars with God.

153. Many men ſeek other mens goods more then other mens good, and the wealth of the Commons more then the Common-wealth: but ſuch ſhould conſider that other mens goods will never be good to other men.

314. Men ſhould order their reaſons of State by Religion, and not Religion by reaſons of State.

515. 'Tis a ſad thing when Statesmen grow richer; but the ſtates of men, and mens eſtates grow poorer thereby. Such men ſhould rather follow the noble example of the *Ælian* family, who choſe rather to live poor in a rich Commonwealth, then to live rich in a poor Commonwealth.

516. *Ill fares that State, which har-*
bours ſuch a man,

Milke and Honey.

69

*As can what e're he will, and
will what e're he can.*

517 Civil honours are very necessary in a State; for thereby the State it self becomes more honourable.

518. 'Tis but reason that they who bring gaine to a State, should gain by the State; provided that what they gain by it, prove not a losse to it.

119. Traytors alwaies become odious, though the treason be commodious.

520. Babes in Christ are but as carnall men, yet are they not carnall as men that are but carnall; for such are not babes, nor as babes in Christ.

521. God will accept the will for the deed, when we are as willing to do as to will the deed.

522. All Saints have all grace in some degree, but few have all grace in an high degree.

523. In temporall things, our joy is more then the cause; but in spirituall things, the cause is more then our joy.

524. The greatest of sins repented of,

of, is pardonable; and the least of sins not repented of, is damnable.

525. The rich should not despise the poore; for God made them both, *Prov. 22.2. Job 31.13, 15.* And he that made thee the rich man, and him the poor man, could have made him the rich man, and thee the poor man.

526. All men live, move, and have their being in God; and yet most men are without God, and strangers to the life of God.

527. Going on in grace is a kind of growing in grace; for growing in grace is not so much a new thing, as the same thing renewed; 'tis acting the same graces over and over, and better and better. Abounding is growing in grace.

528. Many men *desire* the diuel, sin and the world with their mouthes, but *desire* them in their lives.

529. A Christians last daies should be his best daies; and his fruits at last, more then at first.

530. The redemption of time is not
in

in * recalling of, but in repenting for ^{* Post est occasio calva.} mispent time, and an improving the present to best advantage.

531. That cannot be done too soon, which should be alwaies a doing, as serving of God; yet better doing it late then never; for 'tis never too late.

532. 'Tis better that men should laugh at us for being godly, then that God should laugh at us for being ungodly, *Prov. 1. 25, 26.*

533. 'Tis a choise mercy, to have the choise of mercies, as *Solomon* had.

534. Contentment without the world, is better then the world without contentment.

535. The world is not answerable to, nor able to answer our expectations.

536. Gods sons are his servants, and his servants are his sons.

573. He that knows not God, knows nothing.

538. When men are drunk with wine, wherein there is excesse; the wine doth not so much abuse the men

men, as the men doe abuse the wine.

539. Many men are asham'd of that wherein or whereof they should glory, and glory in that whereof they should be asham'd.

540. 'Tis more honour to be rich in goodnesse, then to be rich in goods.

541. There may be hypocrisie in one who is no hypocrite.

542. Great sinnes forgiven by God, must not be forgotten by us.

543. 'Tis one thing to be a childe under wrath, another thing to be a child of wrath.

544. Men cannot practise, unlesse they know; but as good they knew not, unlesse they practise.

545. God doth not only take off sin from his people, (*which is justification*;) but doth also take his people off from sin, (*which is Sanctification*.)

546. The words of wisdome should be more acceptable to us, then the wisdom of words.

547. Christ did bear our Curse, and therefore 'tis but reason that wee should


should beare his Crosse.

548. A godly soule will hazzard his credit to preserve his conscience; but wil not hazzard his conscience to preserve his credit.

549. Christ is with his Saints here, and his Saints are to be with Christ hereafter.

550. All Gods commands are alike (*holy, just, and good,*) and therefore we should like them all.

551. Our Masters joy enters into us here, and we shall enter into our Masters joy hereafter.

552. Every sin against God is great,  because 'tis against a great God.

553. Christ is the righteousness of sinners unto God, and the righteousness of God unto sinners.

554. Saints may faile and fall in the way; but Saints cannot fall away.

555. When we see others better then our selves, we should not grieve, but rejoyce, that they are better then our selves; yet we should not rejoyce, but grieve that we our selves are no better

556. There

556. There are many who are other mens betters, that are not so good as other men, whose betters they are.

557. Evil things work together for good to them that love God; but good things work together for evil to them that hate God.

558. When our sinne is increased, Gods grace is not decreased; though we may be worse then we were, yet God is as good as ever he was.

559. Though God love converted ones never the worse for being such great sinners before; yet they should loath themselves so much the more for being such sinners before they were converted.

560. Some men are unwillingly willing to do good, that's bad; others are willingly unwilling to do good, that's worst: but some are willingly willing, and that's best.

561. A diligent hand cannot make rich without God, and God doth seldom make rich without a diligent hand, *Prov. 10. 4.* with 22.

562. Some

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562. Some men instead of making godlinesse their greatest pleasure and gaine, make gaine and pleasure their greatest godlinesse.

563. 'Tis an high strain of spiritualnesse in the sufferings we beare, or in our bearing sufferings, when we can say, Though I love not that which I suffer, yet I love to suffer; and though I love not the burthen I beare, yet I love to beare the burthen.

564. A Christian may desire that which God wils not, and not sin in that desire, and he may sin in desiring that which God wils.

565. Riches and the increase of riches, are neither evils, nor dangers, unlesse that when they are given to us, we give our selves to them.

566. 'Tis not the having the world, nor having an hand in the world; but having an heart in the world, which God disallows.

567. Some mens blessings are turned into curses, and some mens curses are turned into blessings.

568. The

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568. The best things, ill used, become bad ; and the worst things, well used, become good.

569. Our trusting of God should not exclude our endeavours, nor our endeavours exclude our trusting of God.

570. *Be wisely-worldly, be not worldly-wise.*

571. The God of *Israel* wil do them good , that doe good to the *Israel* of God.

572. The hearts of Saints are larger then their words; but the words of hypocrites are larger then their hearts.

573. God brings his people into various conditions, that they may know what is *in their* heart toward him, and what in *his* heart toward them.

574. Wicked men have their goods from the wil of God ; but Saints have theirs from the good will of God.

575. Every man should have a calling to follow, and follow his calling.

576. 'Tis not so much a mercy to have wherewithall to doe good, as to doe

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doe good with what we have.

577. Never did any soule miscarry for want of the grace it long'd for, if it long'd for the grace it wanted.

578. Some have the Art to make much of their little; but few have the heart to make but little of their much.

579. Christ was first persecuted by *Paul* in his members, and was afterward persecuted in *Paul*, one of his members.

580. What could God doe more for us, then to accept us of his grace? and what lesse could he require of us, then to accept of his grace?

581. 'Tis better to enjoy soule-comforts, though one have none for the body, then to enjoy bodily comforts, and have none for the soule.

582. He that loves the wages of unrighteousnesse, will doe unrighteousnesse for the wages.

583. The lowest condition in the world with the love of God, is better then the highest condition in the world without the love of God.

584. Many

584. Many men have much zeale, and little knowledge; and many others who have much knowledge, have but a little zeale.

585. Some men are least alone, when most alone. When *Jacob* was left alone, he did wrestle with God.

586. 'Tis as great a fault to be idle, as to work on a Sabbath day.

587. God takes that service most kindly, which is most kindly service.

588. When we are weak, we see what we are in our selves; when we are strong, we see what we are in God.

589. Men may speak of grace unto us, but God onely can speak grace into us.

590. Nothing deforms a man so much as sinne; nothing reforms, and consequently adorns a man so much as grace.

591. Many men follow God for the worlds sake; but few men follow the world for Gods sake.

592. 'Tis not our speaking to God, but Gods speaking to us, which glads our hearts.

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593 The not using is the abusing of favours.

594 Most mens doings turn most to their undoings.

595 Many men spend their time and strength in seeking that, which when they have found, *they finde* that it had been better not to have found or sought it.

596 God is a giving and a forgiving, an open-handed, and an open-hearted God: open-handed in giving to us, and open-hearted in forgiving of us.

597 Some men blush to be known to be wicked, who blush not to be wicked, though it be known.

598. The *Heathen* made gods of men, and men of their gods, attributing divine vertues to men, and humane vices to their gods.

599 Many men see the evils of their sin, who doe not see the sin of their evils.

600 When we run after Christ, he doth not run from us; yet many times when we run from him, he runs after us.

601 God

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601. God doth not onely give his people promises to believe, but doth also give them to believe the promises.

602. A Christian should do no more then he may lawfully doe, and hee should not do all that he may do lawfully.

603. 'Tis one thing to be a *Patient*, another thing to be patient in affliction.

604. *Faith* gets most, *humility* keeps most, and *love* doth most.

605. The use of the world takes many a man off from Religion; but Religion takes no man off from the use, but *onely from* the abuse of the world.

606. Man would not when he could, and therefore could not when hee would inherit Paradise.

607. Earthly things ravish more in expectation, then in fruition; but heavenly things ravish more in fruition, then in expectation.

608. How vain is their hopes, who
think

think to finde full delight in an empty world !

They may as weil

Finde ease in Hell.

609. The wicked man saith, *What I will is lawfull ; but the good man saith, *What is lawfull, I will.

**Quod li
bet, licet.
*Quod li
cet, libet.*

610. Seeing it pleaseth the Lord to blesse us, and that without cause given him ; how much should it please us to blesse him, who hath given us so much cause to blesse him ?

611. Christ died, that sinners might live.

Oh groundlesse deeps !

Oh love beyond degree !

The offended dies,

to set the offender free.

612. As it sads the Saint to find the flesh lusting against the Spirit, and the law of the members warring against the law of the mind ; so it glads him to finde the spirit lusting against the flesh, and the law of the mind warring against the law of his members.

613. Some men try the Scriptures

G

by

by the Fathers; but men should try the Fathers and all other men by the Scriptures.

614. That man hath nothing, who wants Christ; and that man who hath Christ, wants nothing.

In having all things,

And not thee, what have I?

Let me enjoy but thee,

What further crave I?

615. God resisteth the proud, but (giveth grace to, *i. e.*) *assisteth* the humble.

616. Riches of mercy is not revealed to encourage men to the commission of sin, but that they may be encouraged to hope for the remission of sinne.

617. Jesus Christ hath delivered us from this present evil world, though we are not *at present* delivered from the evil of this world.

618. A Saint is content not onely that the will of the Lord should be done, but that it should be also done to Gods content.

619. Though our reward be not for our good works; yet we shall have our good works rewarded, and have a good reward for our works.

620. Many men sin with content, and are content with sin; *poor souls!*

621. Some men finde the want of comforts, and some finde comfort in wants.

622. All the while Christ is without us, we are without Christ.

623. Whoever brings mercy, both the mercy and the bringer are of Gods sending.

624. God usually puts down that which man exalts; because* what man ^{*Babel.} exalts, doth usually tend to the pulling down of God.

625. Tis a wonder to see how many exceptions the Christian makes against himselfe, and how few exceptions God makes against the Christian.

626. All the world cannot pull down an humble man. because God will exalt him; and all the world cannot exalt a proud man, because God

will pull him down.

627. He that sowes not holinesse in the seed time of his life, cannot expect to reap happinesse in the harvest of eternity.

628. Being afflicted doth often discover hypocrites; yet being afflicted is no discovery of an hypocrite.

629. Nothing sets out godlinesse so much to the life, as a life of much godlinesse.

630. Some men undoe themselves by doing, and some are * made by being undone.

* Periissem
nisi perissem.

631. 'Tis the Saints greatest joy to enjoy God, and to joy in God.

632. This endeares God to a Saint, and makes him precious in his eyes, that he is so deare and precious in the eyes of God.

633. They that will not in the day of mercy receive mercy without judgement, shall in the day of judgement receive judgement without mercy.

634. Good actions (*well done*) better our selves, and benefit others.

635. None

635. None honour God so much,
and God honours none so much, as
the humble souls.

636. Reason and Faith may walk
together, provided that Reason give
Faith the upper-hand.

637. Many men have themselves to
seek, when they draw neer to seek
God; so that they are not with him,
when they are before him.

638. Saving grace is everlasting
grace.

639. There is a great deale of diffe-
rence 'twixt an * error of love, and
the* love of an error.

* Error
amoris.

* Amor
erroris.

640. Some men have not leisure to
enjoy what they have (yea they forget
what they have) for getting of more.

641. The more full of faith, and the
more faithfull men are, the more they
please God.

642. A Saint feels the grace which
he cannot expresse, an hypocrite ex-
presseth the grace which he doth not
feele.

643. They that are most full of
duty

duty, are not alwaies most dutifull.

644. Some men so repent of their sin, that they sin in their repentance; so that their very repentance is to be repented of.

645. God should be the dearer to his people for their mercies, and dearer then their mercies.

646. There are many that suffer long, who are not long-suffering.

647. Christ doth not dehorte us from speaking much, but from much speaking in prayer.

648. The means of grace is but a mean thing, if compared with grace, which is the main thing.

649. The Saints even in this life are sanctified throughout, *i. e.* in every part, though every part be not throughout sanctified in this life.

650. Satan the great accuser, doth not onely accuse the Brethren unto God, but doth also accuse God unto the Brethren.

651. Love excuseth what is ill done in another, *but* malice accuseth what

is

is well done in another.

652. *Rome* would prove the truth by miracles, when it should prove the miracles by truth.

653. Man turns naturall food into his nature, but spirituall food turns man into its nature.

654. The great means which God affords his people here, is but little to that which he means to give them hereafter.

655. 'Tis one thing to professe and to believe our selves to be in Christ; 'tis another thing to be in the Christ, in whom we professe and believe our selves to be: for many may believe themselves to be in Christ, who are not; and many may be in Christ, who do not believe themselves to be in him.

656. 'Tis the wisdom of the re-prover, to reprove well, that the re-proof may take; and 'tis the wisdom of the reprov'd, to take the reproofe well.

657. There are but few who love to reprove,

reprove, *fewer* who reprove in love, and *fewest* of all who love to be reprov'd.

658. 'Tis the part of a good man to reprove, though his reproofe should not be taken in good part.

659. Reproofes should not be forborn, though they should not be born.

660. Many men are so forward to reprove, that they reprove others for sinning before they prove that that for which they reprove them, is a sin.

661. God may assoon cease to be God, as cease to be good; assoon cease to live, as cease to love.

662. By nature we are the vessels of sin, and the vassals of Satan.

663. They that forbid what God injoyns, and they that injoyn what God forbids, are both an abomination.

664. If we doe not finde that in Heaven which we did imagine, yet we shall finde more then we could imagine.

665. The love of God is better then
wine

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wine, and his loving kindnesse better then life; and wine, yea life is the better for the love and the loving kindnesse of God.

666. Though we prize our friends much, we should praise them but little, and to their faces not at all.

667. It doth not become us to be angry with God, though God come to be angry with us.

668. In this world the Saints labour for rest, but in the world to come they shall rest from their labour.

669. In heaven the Saints shall sing notes of the highest straines, but they shall not strain for the highest notes; here their praises are noted with *Se-lah*, there their praises shall be a note above *Elah*.

670. By reason of our sins we have cause to be sorrowfull in the midst of our joyes; but by reason of Gods mercy we have cause to rejoyce in the midst of our sorrows.

---How fraile a thing is man!

One

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*One sunny day the exhalation reares
into a cloud: at night it falls in tears.*

672. *Solomons* Tautologies of vanity,
are no vain Tautologies.

673. All sin is vanity, yet (all that's
vain, or) all that's vanity, is not sinne.

674. The worst of Christ, is better
then the best of the world; the afflictions
of Christ *better* then the pleasures
of sinne, and the reproaches of Christ
greater riches then the treasures of
Egypt.

675. Vain offerings are offered in
vain: or they that worship God vainly
(as they, *Matth.* 15. 9. with *1 Pet.* 1. 18.)
doe worship God in vain: 'tis to no
purpose, 'tis nothing worth.

676. All the Saints are excellent, and
some are more excellent then others;
yet the highest Saint is not so farre
above the lowest, as the lowest Saint is
above the highest of men.

677. God will stain the pride of all
glory; for indeed all pride would stain
his glory.

678. He that is angry with his brother

ther without a cause, is in danger of judgement; and he is likewise in danger of judgement, who is not angry with his brother, when there is cause.

679. Anger can hardly be silent; but that anger is admirable, which speaks and sins not. *Be angry, but sin not.*

680. To fear God and keep his Commandments, is all that we have to do; and that we all have to doe.

681. *Jobs* friends could do no lesse then come to comfort him; yet when they came they did nothing lesse then comfort him.

682. Though the mysterie of godlinesse be not without great controversies, yet great without controversie is the mysterie of godlinesse.

683. A Saint doth not onely seek to please God, but also to be pleas'd with God; not onely that his doings may be acceptable to God, but also that all Gods dealings may be acceptable to him.

684. As God cares not for ours, so much as for us; so a Saint cares not so much

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much for his, as for him.

685. A Christian sometime prayeth to have what he wants ; and other-times, yea often at the same time, he prayeth to want what he hath.

686. A Christian hates sin for sins sake, and forsakes it for Gods sake.

687. The reason why Christians do finde so much fault with themselves, is because they finde themselves so much in fault , or because they finde so much faults within themselves.

688. When we begin to blesse our selves in earthly enjoyments, God blasteth them to us, either in taking them from us, or us from them : or if he leave us the things, he takes away the comfort of them.

689. Though gold cometh from the earth, none despise it ; and though drosse come from the gold, yet none regardeth it ; so the vertuous coming from mean parentage, are honourable; and the vicious coming from noble Parentage, are contemptible.

700. 'Tis better to be famous from a
con-

contemptible family, then to be contemptible from a famous family.

701. A good aime doth not make a bad action good; but a bad aime makes a good action bad.

702. A foole speaks with an open mouth, but a wise man openeth his mouth and speaks.

703. Carnall men love the god that they make, and hate the God that made them.

704. This is the Christians comfort, that though he have a faithlesse and unruly heart, yet he hath a faithfull God, who hath the ruling of it.

705. Though the best of men (*they being at the best, but unprofitable servants,*) deserve nothing at the hands of God; yet they may deserve much at the hands of men: and if they have not the recompence which they deserve, yet 'tis a kind of recompence to have deserved. As he said, and nobly, I had rather it should be said, Why doth not *Cato's* image stand here? then that it should be said, Why doth it stand here?

706. It

706. It will not be long ere Jesus Christ make room for himself, in *Rome* it selfe: and it will not be long after the destruction of the man of sin, that the sin of man shall be destroyed, *as some think.*

707. Nature teacheth us to prefer our lives before the world, and grace teacheth us to prefer our souls before our lives.

708. Though the man of sin pray to others, yet the man of God will pray to none, but to the God of man.

709. So short and uncertaine is our life, that we know not whether he that's born to day, may live a day; for as soon as a man is born, he begins to die.

710. To trust in means, is to neglect God; to neglect means, is to tempt God.

711. Physitians of greatest value, are of no value in some cases; but one may say of them, Miserable comforters are ye all.

712. The evil of sin wil never deli-

ver us from, but alwaies deliver us to the evil of suffering.

713. A man may doe the things which please God, and yet not please God in doing the things.

714. We then seek mercies right, when we seek them more to please God with them, then to pleasure our selves with them.

715. We are then truly afflicted for sinne, when 'tis more for displeasing God, then for the displeasure of God; more that he is displeased by us, then that he is displeased with us.

716. Joy is as troublesome in the time of sorrow, as sorrow is in the time of joy.

717. He that is mercifull to the Saints for Christs sake, shall be rewarded by Christ for the Saints sake.

718. In the Old Testament the New was veil'd, in the New the Old is reveal'd.

719. If the feet of them that bring glad tydings are so beautifull, how beautifull are the glad tydings which their feet bring!

719.If

720. The Word of life is best held forth in the works of our life.

721. The great difference between Saints and hypocrites is this, that the hypocrites have but the expression of grace, the Saints the experience of it: the hypocrite hath the notion, the Saint the motion; the one reads, hears, and speaks it, the other sees, tastes and feels it.

722. Many men seek themselves in seeking God; and serve him, that they may serve themselves of him.

723. If masters take none, or but a small account of their servants, their servants wil make but a small or none account of their masters.

724. 'Tis not mans free will, but Gods free grace, which makes one man to differ from another in goodness.

725. 'Tis very rare that God takes outward comforts from them who are not taken with their comforts; but if he take them, that shall be their comfort.

726. True Christians may fall, but they cannot fall away: though they are not preserved from failings, no nor altogether from falling, yet they are preserved from falling altogether. They may part with Christ for a time, but shall not depart from Christ for ever.

727. There may be an omission, but there can never be an amission of grace.

Habitus non amittitur, licet actus intermittitur.

728. It concerns all men to search themselves, and that quickly, but withall to take heed that they be not so quick in searching, as not to search to the quick.

729. He that will be angry for any thing, will be angry for nothing.

730. While some men walk to get stomachs to their meat, other men walk to get meat for their stomachs.

731. Some men mourn more for the shame which sin brings, then for the sin which brings the shame.

732. Repentance for sin is nothing without repentance (*returning*) from sin.

H

733. Some

733. Some have cursed the day of their first birth, but never any cursed the day of their second or new birth.

734. If the mercies which come from God, are so sweet; how sweet is God, from whom the mercies come! Or,

unde-
fined
tale,
agis est
le.

735. If mercies which are sweetened by God, are so sweet; how sweet is God, by whom the mercies are sweetened!

736. Gold is a solid, well compacted, and weighty mettall; and yet Gold (not only leaf-gold, or light gold, but gold) that's weight, is lighter than vanity.

737. All that a man gets is not gained; few men get profit by their getting: they will have but a bad bargain, that get the world, and lose their souls.

738. *One may get riches, and be poor:
One may have nothing, yet have
store.*

739. If you can say, 'Tis certain I am rich; I can say, 'Tis more certain that your riches are uncertain.

740. Though *Abraham's* faith were
not

not a faith of miracles, yet it was the more miraculous; for 'twas a miracle of faith.

741. The best arguments that we can use with Christ, are to tell him,

(1) That we whom he loveth are sick.

(2) That we are sick of love for him.

742. They that live to the devil here, shall live with the devil hereafter; and they that live to God here, shall live with God hereafter.

743. Some men, when God lifts them up, are lifted up; and whereas advancement should make them lowly, it usually makes them (or rather they make themselves) lofty: But men in high places should not be high-minded, lest he that advanced them up to Heaven, throw them down to Hell.

744. 'Tis better to hold ones peace, then by speaking to offend, or to give an offence.

745. Some persons doe formally serve God on the seventh day, but do really serve the Devil, and sin all the

seven daies : they pretend to keep a Sabbath to God, but spend the week, all the week in the Devils service.

746. A man should not omit good, when he hath, nor cōmit evil, though he have an opportunity to doe it.

747. He that wil at no time forbear to do something, which he may lawfully do, will ('tis ten to one) at some time or other do something, which he may not lawfully doe.

748. A Christian loves God, and feares God ; he fears to do any thing against him, because he loves him ; and he loves not to doe any thing against him, because he fears him.

749. Rather fear to do ill, then to suffer for thy ill doing.

750. *To sigh and grieve for what we cannot do,*

Is to come short, and yet to doe it too.

751. A man should not be a Christian only in thew ; yet in every thing a man should shew himself a Christian.

752. He that loves ill company,

will

will learn ill, if not *the ill* of the company.

753. No man, but hath received more good then he hath done, and hath done more evil then he hath suffered; and therefore should be content though hee receive but little good, and not discontent though he suffer much evil.

754. The good which we receive, is not for our own sake; and the good we doe, is not by our own power; it is the mercy of God that moves him to do any thing for us, and that enables us to doe any thing for him.

755. To maintain an opinion, because it is thine, and not because it is true, is to maintain thy selfe, not the truth, and so to prefer thy self above the truth.

756. If ill tongues could make men ill; many, *yea many good men* were in ill taking.

757. The naturall death is the separation of the soul from the body; the spiritual death is the separation of the soul

Milke and Honey.

soul from God; and the eternal death is an eternal separation of the soul and body from God.

758. If God be better to others than he is to thee; yet while he is better to thee than thou deservest, thou hast no cause to complain.

759. Every Saint is like God in a degree, though not in a perfection; and yet he is like God in a perfection of sincerity, though not of degrees.

560. Not to intend what thou speakest, is to give thine heart the lie with thy tongue; not to perform what thou promist, is to give thy tongue the lie with thine actions.

761. In Religion, not to do as thou sayest, is to unsay thy Religion in thy deeds, and to undo thy self by doing.

762. Inward goodnesse without an outward shew of it, is like a tree without fruit, *uselesse*; and outward shewes of goodnesse, without inward sincerity, is like a tree without heart, *livelesse*.

763. Though that which thou seekest for be good; yet while the way by which

which thou seekest for it, is evil, thou shamest the end by the way ; and (*by the way*) wilt shame thy self in the end.

764. There is little difference between not doing *what* thou shouldest, and not doing it *as* thou shouldest; for to do thy duty onely in ihew, or only for a shew, is to do thy duty , and be still undutifull.

765. To dislike what God doth, is to do what God dislikes; *a double evil.*

766. *Live not only to the eye,
Sin is sin, though none be by.*

767. It is a greater vertue to forgive one injury, then to doe many courtesies ; because it is harder and harder, because more against nature: for many a man will doe for another , that will not suffer for him.

768. No man should do ill for company, nor good *onely* for company.

769. A man should not willingly give, or easily take exceptions.

770. Many men while they spend their time in disputing what they should do, do (*too too often*) neglect to

doe the things which are without dispute.

771. Many men doe nothing else then make work for repentance, and yet doe nothing lesse then repent of their work.

772. A Christian should do nothing to which he would willingly desire Gods absence, or upon which he may not ask a blessing and assistance from God, nor (*as neer as he can*) any thing, for which he should need to ask his pardon. But,

773. *In all we doe, we something doe amisse,*

*And our perfection imperfecti-
on is.*

*Our all is too too little, our best is
too too bad,*

*Grains of allowance, and pardon
must be had.*

774. A man should doe nothing which should not be imitated; and a man should imitate nothing, which should not be done.

775. If heaven admit of any sorrow,
'twill

'twil be for this, that we had not been more holy on earth; and heaven it self is not desireable for any thing more, nor upon any account admits of more joy to a Saint, then that there he shall be perfectly holy, and shal do nothing else there, but (what he would gladly doe here) please and glorifie his God in all he doth.

776. If that which thou dost be right, and the mind with which thou dost it, be not so, all is wrong: and a man forfeits the acceptation of what was good, by the ill performance.

777. Think of death as a thing thou must meet with, and of life, as a thing thou must part with; and therefore not to love that life too well, that keeps thee (*if a Saint*) from a better; nor at all to fear that death, that leads thee to a better life.

778. Though a man should take more care, not to be evil, then not to appeare to be so; yet he should take care to abstain from appearing (and from the appearances of) evil.

779.---Though thoughts and heart be
good,

Not heart, or thoughts, but acts are un-
derstood.

And those by these : exactnesse will
fulfill.

Forbear to do, that doth but look
like ill.

Men judge the heart is ill, or inno-
cent

By what they see, not what by thee is
meant.

For ven-
eance is
is.

780. To revenge a wrong done, is
to do a wrong to *God ; and so a man
becomes guilty of that which he com-
plaines of ; and therefore unjustly
complaines of that, which he himselve
doth.

781. As a man should not construe
that in earnest, which is spoken but in
jest ; so a man should not speak that in
jest, which may be construed in ear-
nest.

782. Be carefull to do nothing that
deserves to be ill spoken of, and then
thou needst not care if thou be un-
deservedly

deservedly spoken ill of.

783. As a Christian should do no wrong to others, so he should forgive the wrongs that others doe to him. 'Tis to be like God, who is a good-giving God, and a sin-forgiving God.

784. God suffers a Christian to be wrong'd, that he may exercise his patience, and commands a Christian to forgive the wrong, that he may exercise his charity; so that a wrong done him, may do him a double courtesie : *Thus evill works together for our good.*

785. Corn and Wine and Oile is the worldlings happinesse, and but a worldly happinesse ; for when the world is at an end, happinesse is at an end with them.

786. Men are not more happy in having more goods, but in doing more good then other men.

787. A Saint may well ask, What shall I render to the Lord for all his benefits? when he hath not what to render for any one of his benefits, being lesse then the least of all his mercies.

788. Many

788. Many men, yea (*alas!*) too many good men doe the Lords work negligently; but many others (*bad men*) do altogether neglect to do the Lords work.

789. A Christian should possesse his soul in the patience of hope, untill his soule possesse that which he hath patiently hoped for.

790. God doth not at any time put off his people, because he is not in a capacity to give; but doth many times put them off, because they are not in a capacity to receive mercy.

791. All Gods love-tokens are gifts, but all his gifts are not love-tokens.

792. The Gospel breaks hard hearts, and heals broken hearts.

793. It was Christs abasement to be like vs, but tis our advancement to be like Christ.

794. The devil sometimes tempts believers' to sinne, and that causeth them to doubt; and sometimes he tempts them to doubt, and that causeth them to sin.

795. That

795. That God might have communion with us, Christ was made partaker of the humane nature; and that we might have communion with God, we are made partakers of the divine nature.

796. The book of Types in the Old Testament hath this common with all other books, that the words signifie things; but hath this particular and proper to its selfe, that all the things signifie other things.

797. *Augustine* confesseth of himselfe, that though he knew nothing was blameable but vice; yet he seemed vicious, lest he should be blameable: & feign'd false vices, when he had not true, lest he should be despised for his innocency --- by his companions, among whom they were accounted best, that were the worst. L. 2. C. 3.

798. Man is a (little) World, which when God had made, he saw it was very good; and when it became very bad, because we would not repent, he did, and more then once; for he

h love!

he repented that he made it, and then that he destroyed it, becomming for our sakes, (*who were, though in sinning, unnaturally constant*) having beg'd pardon for, the Word (*as I may say*) unnaturally changeable in affection; and rather then the world should goe to hell, God so loved the world, that he gave his only Son to death; that who-soever believed in him, might not die, but live for ever.

799. In this world the body was first, and then the soul; but in heaven the soul is first, and then the body.

800. Every one should serve God in his vocation, and some, whose vocation it should be to serve God; as all should do it, so some should doe nothing else.

801. God delights not so much in the exercise of his *power*, as of his *mercy* and *justice*, which partakes of both the other: for *Mercy* is his Paradise and Garden, in which he descends to walk and converse with man: *Power*, his Army and Arsenal, by which he protects

protects and overthrows: *Justice* his Exchequer, where he preserves his own dignity, and exacts our forfeitures.

802. God doth not alwaies binde miracles to faith, nor faith to miracles: he will sometimes be believed without them, and sometimes spends them upon unbelievers.

803. Almost all, or most of all Gods justice, is but mercy; and all our mercy is but justice: for we are all mutual debtors to one another, but he to none.

804. Though God neither will nor can doe any thing against justice, yet he doth many things beside it; Nothing unjustly, but many things not justly: for he rewards beyond our merits, and dealeth not with us according to our sins, which are beyond his punishments: so that he punisheth lesse then our iniquities doe deserve.

805. How many living Martyrs have willingly suffered the losse of all things, and yet have suffered nothing
in

in their sufferings; but have taken joyfully the spoiling of their goods, knowing that they have in heaven a better and an enduring substance?

806. In the repentance of a grown Saint there is much in a little, but in the repentance of a babe there is but little in much.

807. Though we may pray God to glorifie himself in our deliverance, yet we should not pray to be delivered, unlesse God may be glorified.

808. God hath in this world glorified faith most, above all other graces; and bove all other graces, faith glorifies God most in this world.

809. Some men instead of being like God in this world, are like the god of this world.

810. They are most highly descended, who are born from above.

111. *Flesh* is the Anagram of *Self*; and in Scripture 'tis all one to walk after the flesh, and to seek ones selfe: if then men walk after the *flesh*, they shall die; for every mans perdition is of him *self*.

812. *Tis*

812. 'Tis to be feared, that they who turn their backs upon the Ordinances of God, will at last turn their backs upon the God of Ordinances.

813. God is light, and in him is no darknesse at all.

——— *Light is dim,
And a black nothing, when compar'd
to him.*

814. The childe shall die, and all Israel shall mourn for him, and bury him; for he onely of Jeroboam shall come to the grave, because in him there is found some good thing toward the God of Israel in the house of Jeroboam, 1 Kings 14. 12, 13.

*Alas! not one but one, in all the house
and he,*

*And he of all the house must onely
taken be?*

*And shall not Israel mourn? 'tis Israels
smart,*

*When righteous die, let Israel lay't to
heart.*

*Though but one little one good, that
good but little one; yet*

I

God

*God will not, and his Israel must not
that forget.*

*But why, deare infant-soule, shouldst
thou breed others wo?*

*Who diddest run thy race as soon as
thou couldst go.*

*Farewel, Abijah; hence there is laid
up for thee.*

*A Crown immortall (glory!) fading
not away.*

*Blest soul! while others live to die,
thou dy'st to live:*

*Wee'l die to live with thee, till then
wee'l live and grieve.*

815. Faith is the substance of things
hoped for, and the evidence of things
not seen, Heb. 11.1.

*Craf. of hope. --- Thus art thou
Our absent presence, and our future
now.*

816. God hath promised to keep
his people, and he will keep his pro-
mise.

817. God doth not onely blesse his
people when they turn away from
every one of their iniquities, but he
doth

doth also blesse them in turning away every one of them from their iniquity.

818. The Apostle though he saith, Not *many*, yet he doth not say, Not *any* rich are called; *Thus, that none might despaire*. Though he do not say, Not any rich; yet he doth say, Not many rich are called; *Thus, that none might presume*.

819. We may do wel enough with the Scriptures, though we had no traditions; but could not do wel enough with traditions, if we had not the Scriptures.

820. Hypocrites are apt to think that they have grace, because they have gifts, Matth. 7.22. And Saints are many times thinking that they have no grace, because they have no gifts, 1 Cor. 12.15, 16.

821. No gift coming from God is so mean, as to be despised; nor is there any so great, as to be gloried in.

822. The Word is Gods sword, and the Spirit is Gods arm; Now (as that

famous Captain, that had lost his sword, told his enemies,) 'Tis not so much the sword, as the arm; unlesse the arm of the Lord be revealed, the report will not be believed. The Spirit can save without the Word, but the Word cannot save without the Spirit. Blessed are they to whom the Gospel cometh, not only in word, but in power, in the evidence and demonstration of the Spirit:

823. The best of Saints are not all light, and the least of Saints are not all darknesse: the brightest and most shining Saint hath darknesse enough to keep him from boasting, and the darkest of Saints (*even he that sitteth in darknesse and seeth no light,*) hath light enough to keep him from discouragement.

824. A Saint doth not desire grace, onely that he may be glorified, but that he may glorifie God: not onely that he may be saved, but that he may be sanctified.

825. God doth know not onely the
mea-

meaning (*the sense*) of the words which man speaks; but he also knows the meaning, (*the aime, the scope, and end*) of the man that speaks the words.

826. Most of the all that professe themselves Christians, are (*'tis to be fear'd,*) but almost Christians.

827. He that's but almost a Christian, will be but almost saved, that is, may goe from the gates of Heaven to the belly of Hell; though he be not far from the Kingdom of Heaven, yet the Kingdom of Heaven is far from him.

828. We should be willing to be like them (*on earth*) in duty, whom we would be like (*in heaven*) in glory. If *Abrahams* bosome be desireable, why should not *Abrahams* faith and obedience? seeing, unlesse we be faithfull (though not so full of faith) as *Abraham*, we are not like to be glorified as *Abraham*.

FINIS.